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**NOTES AND NEWS.****THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.**

—The American Association for the Advancement of Science met in the city of Indianapolis, August 19–26. The meeting was well attended, although it was observed that the large cities of the west were numerically but meagerly represented. The hospitalities extended by the city were most flattering and will long be remembered by the Association. The magnificent State-house was placed at its disposal and made a most satisfactory place of meeting.

The officers of Section H, Anthropology, were Dr. Frank Baker of Washington, Vice-President; Dr. Joseph Jastrow of Madison, Secretary; Dr. Charles C. Abbott of Philadelphia, Councillor; Prof. E. T. Cox of New York, Prof. O. T. Mason of Washington, and Mr. A. W. Butler of Brookville, Indiana, members of the Sectional Committee. The address of Dr. Frank Baker appears in this number of the ANTHROPOLOGIST. The papers read were as follows:

Indian Origin of Maple Sugar. By H. W. Henshaw.

Fort Ancient. By W. K. Moorehead.

Aboriginal Stone Implements of the Potomac Valley. By W. H. Holmes.

Suggestion for a Pan-American as Precursor to an Universal Language. By R. T. Colburn.

Dialectic Studies in the Swedish Province of Dalecarlia. By J. Muller.

Notice of a Singular Earth-work near Foster's, Little Miami Valley, Ohio. By F. W. Putnam.

Exhibition of Diagrams of the Brains and Medisected Heads of Man and a Chimpanzee. By Burt G. Wilder.

Peculiar Effects of One-sided Occupations on the Anatomy and Physiology of Man. By J. Muller.

Exhibition of a Bone Image from Livingston County, N. Y. By C. C. Abbott.

Exhibition of Gold Beads of Indian Manufacture from Florida and New Jersey. By C. C. Abbott.

A Study of Mental Statistics. By J. Jastrow.

Arts of Modern Savages for Interpreting Archaeology. By O. T. Mason.

The Form of the External Ear. By H. D. Garrison.

Preliminary Steps to an Archaeological Map of Franklin County, Indiana. By H. M. Stoops.

The Relation of Mind to its Physical Basis. By Edward D. Cope.  
Remarks upon the Mounds of Sullivan County, Indiana. By J. W. Spencer.

On the Atbatl or Spear-thrower of Ancient Mexico. By Zelia Nuttall.

On an Ancient Hearth in the Little Miami Valley. By F. W. Putnam.

The Evolution of a Sect. By Anita Newcomb McGee.

On Obsidian Implements of California. By H. N. Rust.

The Basket-mortar of Southern California. By H. N. Rust.

The Adze. By H. N. Rust.

Besides the Vice-President's address the chief papers may be thus characterized : Mr. Henshaw took the ground, from a large study of the literary resources, that the Indians originated the art of maple sugar making. Mr. Moorehead has most carefully examined the old Fort Ancient and written a volume about it. The communication was a resumé of the work. Mr. Holmes gave an account of his explorations of aboriginal boulder quarries and work shops in the District of Columbia. This is the best account of such work we have had. Mr. Putnam gave an elaborate account of his last year's work on the Little Miami and in central Ohio. The occurrence of burnt clay in large masses, and in many varieties, is one of the greatest enigmas Mr. Putnam has encountered in his exploration. Professor Jastrow's paper was based upon the results obtained from a large class of young men and young women who were asked to write out extempore one hundred words. These lists compared and collected form the basis of Dr. Jastrow's studies in six trains of thought—mental idiosyncrasies, &c. Professor Mason's paper called attention to the absolute necessity of studying modern savages to get a proper conception of the data of archæology. Dr. Cope's discussion was based on his well-known theory of consciousness in evolution. The organism, on this theory, is rather the servant of the mental side of man than its creator and ruler. Following up the studies of Professor Mason on the Eskimo throwing stick, Mrs. Nuttall, with great patience, has worked out the ancient Mexican spear-thrower seen so frequently in the Kingsborough and other codices. Mrs. McGee gave a detailed account of the origination and history of one of the small religious communities or rather sects of our country.

The next meeting of the Association, and consequently of the Section, will be held in Washington, but the time has not yet been fixed.

O. T. MASON.

ORIENTAL CUSTOMS OF COURTESY.—In a valuable contribution to the July number of THE AMERICAN ANTHROPOLOGIST on “Customs of Courtesy,” Colonel Garrick Mallery made allusions to the customs of the Arabs and the Israelites. I venture to offer a few remarks on this subject.

In ancient Israel the most common salutation was simply *shalom*, a word usually translated ‘peace,’ but carrying with it the general idea of ‘welfare.’ (See II Kings IV, 23 and 26.) It has been suggested, and the suggestion has much in its favor, that the passage relating to Joseph’s brothers (Genesis XXXVII, 4), ‘they hated him and could not speak peaceably unto him,’ means ‘they would not salute him.’ In Judges (XIX, 20) and I Chronicles (XII, 18) the same form is employed. In I Samuel (XXV, 6) we find the expression ‘to inquire after the peace’ translated in the authorized version by ‘to greet;’ this is used when it is desired to indicate that the greeting was sent by a messenger or ambassador. The same phrase occurs frequently in the Assyrian inscriptions. A different form of salutation occurs in the book of Ruth (II, 4) where Boaz says to the workmen, ‘The Lord be with you,’ and they reply, ‘The Lord bless thee,’ (See also Psalm CXXIX, 7.) From a number of biblical passages we know that the salutation was accompanied by a profound obeisance.

Among the modern Jews where a Hebrew salutation is used it is generally the same as that of the Arabs, ‘Peace be with you.’ In the Sephardic (Portuguese) congregations the ritual salutation is that employed in the book of Ruth. Among the German Jews when a visitor entered the house the host greeted him with ‘Blessed be he that enters,’ to which the visitor replied, ‘Blessed be he that is found.’

It may be worth noting that even now salutation in the East is a cumbersome affair. If two Arabs who are in a hurry approach one another and desire to talk on some matter of business, they will commence to shout to one another about their affairs when some distance apart. As soon as they actually meet they drop the business and salute.

Colonel Mallery stated that “Moslems, while scrupulously saluting the meanest of their own communion, refuse all friendly greeting to the Jews.” This assertion is not quite correct. The usual Moslem greeting is, ‘Peace be with you.’ This may be offered only to a Moslem, and is denied all *kafirs*, whether they be Christians or Jews. The Moslem will, however, accost a *kafir* with ‘May your

morning be good,' or, 'May your day be happy,' and will receive the reply, 'May your morning be happy and blessed,' or, 'May your day be happy and blessed.' I am not able to verify the statement that if a Moslem say by inadvertence to a *kafir*, 'Peace be unto you,' that he will add, 'Death to you.' I am also doubtful about the statement, "Where the Jews are in power they give no salute whatever to one of the Goim (non-Jews), but scowl at him." I have never heard of any community where this practice is followed ; and the description "where the Jews are in power" is not sufficient to enable one to define the locality with any degree of accuracy.

CYRUS ADLER.

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IROQUOIS SUPERSTITIONS.—When wampum belts were found wet and bedewed it was taken as an omen portending the death of a chief or sachem.

In the Council for Condolence and Installation, when the veil, composed of skin robes, was hung across the Extended House to divide the two international phratries from each other, and during the singing of the so-called "Six songs," if a chief or chiefs wept at the weird, touching lament, it was solemnly passed from mouth to mouth that the ones so affected would be the next in the body of councilors to die.

Healing herbs and "medicine" (anything of an U"-tke" or supernatural nature used as a charm or amulet) were not gathered in the season when fire-flies flourished, because witches and wizards went about in the dark emitting sparks of fire, and so it would have been difficult to distinguish one from a fire-fly. Moreover, if a wizard or witch saw any one gathering herbs or "medicine" without being detected, the virtues of the herbs were destroyed. The habitat of the medicinal plants would thus be discovered, and the plants would then be destroyed by the witches and wizards.

Disease or pestilence was said to be supernaturally subtile, monstrous, and *faceless*, being in collusion with all manner of evil spirits and daimons. The false-faces having wry-mouths were and are still invoked to aid in driving away disease and evil spirits. There are annual and special expulsions and exorcisms of sickness and daimons. In the Iroquoian Genesis-myth, Ha-tu"-i', who seems to have been the god of disease and death, promises, for sparing his life, to aid Earth-Growing in benefiting mankind in sickness if they would only take on his form and make a feast in his honor.

Small dogs, particularly those having a spot, commonly black or yellow, on each eyebrow, and causing them to appear to have four eyes, are said to be more subtle in perceiving the approach of witches or wizards than other kinds of dogs.

The howling of a dog portends a death in the family to which the animal belongs.

The continued barking or howling of a dog without apparent cause indicates the approach of a witch or wizard from the direction which the dog faces while howling.

A large, bright light seen on the roof of a house was said to be an omen that death would soon visit that house.

When the moon was in eclipse guns were fired, dogs urged to bark, and even beaten to cause them to howl, loud and continued shouting and wailings were kept up by the people, to frighten and drive away the mythic fire-dragon that was supposed to be swallowing the moon—the grandmother of the race of mankind.

When ducks and geese remained long in the water it was taken as a sign that there would be showers of rain accompanied by wind for three days.

If a rock or stone was found wet or bedewed with moisture it was a sign that rain would fall the next day.

If the houses of the muskrat were made thin it was a sign that the coming winter would be mild; but if they were lined a cold winter was predicted; if triple-lined a most severe and rigorous winter was expected.

If the deer pelts were thin and the hair on them was short a mild winter was indicated, and, conversely, thick skins and long hair indicated a severe winter.

If the bears began early to embed themselves in lairs well lined with leaves a long and severe winter was indicated.

After contact with a corpse a person would bruise the leaves of the common plantain (*Plantago major*), put them into water, and wash his eyes and face with the decoction in order to cleanse his eyes and face from the evil influence left by the ghost of the corpse, as it would not be well for a sick person or child to be seen by a person who had neglected the purification.

A small, white, perennial plant with yellow flowers is hung up in the house to ward off ghosts.

If it hailed much in the fall of the year it was said that there would be an abundance of all kinds of nuts and fruits the next year.

It is said that chipmunks are descended from snakes, and the common chimney swifts from crabs.

J. N. B. HEWITT.